



**The Problems of Social
Adjustment of Kashmiri Students in
Aligarh Muslim University, Aligarh**

PROJECT REPORT

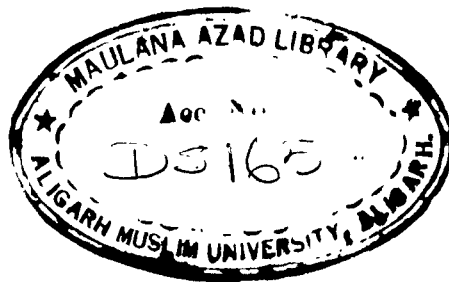
**M. A. SOCIOLOGY
IV SEMESTER**

By

**ABDUL RASHID HURRA
Roll No. 1761**

**Under The Supervision of
Dr. A. HALIM SIDDIQUI**

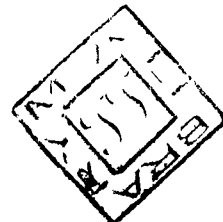
**DEPARTMENT OF SOCIOLOGY
Aligarh Muslim University, Aligarh
1976—77**



22 DEC 1980



input



DS165

CHECK

2002

3/11

TABLE OF CONTENTS

			Page
CHAPTER -	I.	INTRODUCTION	1
CHAPTER -	II.	METHODOLOGY	7
CHAPTER -	III.	ADMISSION & ACCOMMODATION	10
CHAPTER -	IV.	LANGUAGE ,EDUCATIONAL SYSTEM AND GAMES	19
CHAPTER -	V.	CULTURE - CLIMATE & DIET	37
CHAPTER -	VI.	POLITICAL LIFE	55
CHAPTER -	VII.	CONCLUSION	67

APPENDICES:

-
1. Questionnaire
 2. Bibliography

ACKNOWLEDGEMENT

I must acknowledge one heart felt thanks to Dr. Abdul Haleem Siddiqui my supervisor, in the Department of Sociology, Aligarh Muslim University, Aligarh for his kind selection of an important problem for my investigation. Had he not given this problem to me, I would never have understood the social adjustment of Kashmiri students in Aligarh Muslim University, Aligarh.

I am extremely obliged to Dr. Hassan Askari, Head of the Department of Sociology, A.M.U., Aligarh for his encouragement and valuable suggestions during the course of my investigation. I am also grateful to the students of Kashmir studying in A.M.U. Aligarh for their co-operation and pains they kindly took in filling the questionnaires, and for the long and tire some interviews I had with them in connect-ion with this work.

I am also thankful to the eminent authors named in the Biblography for their precious literature I consulted to equip myself with the basic knowledge of the subjects under my study.

Mr. Abdul Rashid Hurra
Department of Sociology
Aligarh Muslim University
A L I G A R H

I N T R O D U C T I O N

CHAPTER - 1

INTRODUCTION

The present study is a study of the problem of social adjustment of Kashmiri students in Aligarh Muslim University, Aligarh. The researcher himself was attracted towards the analyses of the problems of social adjustments taking place in Aligarh Muslim University, Aligarh. In the process of common day to day problems, interchanging of ideas and the attitude of Kashmiri students and the shift of values, liberalism and the mutual tolerance in adjusting themselves in the environment of A.M.U. are the main crux of the problem.

Apart from the fascination with the researcher developed toward his field of enquiry, the attitudes of the students in the position direction which have of important and direct bearing on the social life of A.M.U., Aligarh.

The purpose of the present investigation is to study the social adjustments of the Kashmiri students with non Kashmiri students with the social changes which takes place because of their attitudes. Before proceeding the problems of social adjustment, it is necessary to know some thing about social adjustments.

The term social adjustment refers to the change in society of total environment in which social processes, social patterns, and social interactions takes place in positive directions. It includes alterations in the structure and functions of the society or environment in which an individual or large number of persons are engaged in activities that differs from which their predecessors were engaged in some time before, one finds a social change when ever human behaviour is in the process of modification. Human society is constituted of human beings and some is the case of students adjusting themselves with other students in the academic environment of Aligarh Muslim University, Aligarh.

What distinguishes a man from the other species is that in addition to wishing to live, he wishes to live well. Living well, the search for the good life means living not only here and now but for the future also. From this perspective the function of a University student contribute to the possibility for all men, of living well. This contribution has seemed most obvious in the realm of living in Halls of residence, education at different levels and taking advantage of academic atmosphere of the University.

Academic freedom traditionally centred three types of activities enquiries aimed at extending the boundaries of knowledge and testing the new ideas and theories, the critical re-examination of accepting ideas, theories and believes and the communication sharing and refinement of ideas, knowledge and theories with other entrusted members of the academic community and the community at large. Both princip-le and special testify that these activities are best performed if University is able to sustain an environment which encourages these activities to the fullest and protects them from invasion from without as well as erosion from within.

Certainly academic freedom and social adjustments of the students are attached to the idea of a University and the aims of a University education. But it is not the only freedom by the students to speak, to write and to discuss but academic freedom in the true sense has its own distinctive and its own honourable traditions.

What transpires in such an atmosphere does not desire the name of learning, but of conditioning closed minds on the part of students, can doubtless be indoctrinated, they may even be trained, but they can not be taught. Closed minds on the part of professors, can issue directions, they may even give lectures, but they can not teach. And the close

circuits of communication between the professor and the intellectual spark by which the minds of students and teachers alike are ignited.

Academic freedom and social adjustments are not an end in itself. It is an indispensable means to a unique objective of the University that of the cultivation of minds and provocation of thought.

In the community of Aligarh Muslim University students which embraces the teachers and students alike, the paramount need is to create and preserve a climate conducive to the growth of critical enquiry and independent thought. On its negative side the mind requires the exclusion of all irrelevant pressures and restraint which would interrupt, dislodge or qualify its practice. Such opportunities are not only limited to classrooms, with its somewhat formal procedures and methods of instruction. The entire campus is but an extended classroom, with provocations and conversations, complementary values and formal education, speeches, debates and group discussions.

There is growing recognition today that the students can no longer be treated as mere transients who receive an education from the teachers, but they must be accepted as a constituent part of academic community. The rights

and privileges of membership includes not the freedom to learn, to enquire, to discuss but the right to be treated with dignity and to be allowed to take a responsible part in the affairs of the community. The harassment, petty vindictiveness and arbitrariness suffered by the student indicate the utter failure of the University administration to understand how the members of the community ought to treat one another.

A University is no longer an isolated enclave in which the members are contented to exchange the ideas among themselves. In every field endeavour from science to social rights, there are representatives from the University as decision makers, training advisers and participants.

If in the present age the boundaries of the campus symbolize for community pledged to rational enquiry and not a closed community separated from the public world, there is pressing need to reaffirm the political rights, as well as the academic freedom of the members of the University. What is often denied them, not only outside the campus boundaries, but more recently inside is the right to take their ideas seriously. It is no less true of freedom in the academic institutions than of freedom in society that it requires regular and vigorous exercise if it is to survive and serve its ends that exercise

is found in continuous contest and criticism, the free competition of the academic market place.'

The events taking place in A.M.U. campus are expression of the deep concern of membership in the University community and in the larger political society. It is a concern intimately connected to academic freedom, for ask those who teach and those who administer the values encouraged by free atmosphere could be taken seriously. Contrary to wide spread impression, the students never contended that academic freedom constituted a licence for breaking the law. What they have denied is that the perpetuation of the function of a University, requires that the political rights of students be inferior to those of students and that political and social values must not taken so serious that members of the academic community would attempt to advocate or promote these values by political means.'

M E T H O D O L O G Y

CHAPTER -II

METHODOLOGY

Attitude is a hypothetical or latent variable rather than an immediate observable variable. In sociological investigation, attitude does not refer to any stereotyped answer of an individual but it is abstraction from a large number of the responses. It is generally believed that there are number of the causes and socio-political factors for social adjustment of Kashmiri students in A.M.U., Aligarh. The variable studied and analysed in the present investigation include admission, accommodation, language, climate, diet, culture educational system and political life etc-

TOOLS AND TECHNIQUES

In order to study the above studied problems a questionnaire was issued to the students of different age group and income. After getting answers and responses, the respondents were interviewed to clarify their answers. In all there were 45 questions in questionnaire covering above mentioned factors responsible for admission. A break down of items included each dimension is placed below:

T A B L E NO. I

<u>NO</u>	<u>AREAS</u>	<u>QUESTION</u>
1.	Admission	6
2.	Accommodation	6
3.	Language	3
4.	Climate	3
5.	Diet	5
6.	Culture	6
7.	Educational System	7
8.	Political life	4
9.	Games	3
10.	Other question	2

The questionnaire was in the form of simple statement and the respondents were required to show their agreement or disagreement by putting a sign of (Yes) or (No) against each item for which space was provided there in.

The Sample

This is a joint project report of Department of Sociology, A.M.U. Aligarh to study the approximately about 380 students of Kashmir in A.M.U. Aligarh. Out of 380 students, 100 were taken as sample and the questionnaires

were distributed among them.

Tabulation Of Data

After the collection of data, the data were arranged in tables shifting and counting of individual items, has been done one by one. After counting and adopting process the data were arranged in table systematically.

1. Tabulation indicates the object of research and its significance.
2. It allows the economy of space.
3. Tabulation is only practical side of analysis and random method was applied for this.

In this chapter we were discussing the methodology and object of investigation in the study of social adjustment. In this regard we faced many difficulties and problems to study the subject and attitude of the Kashmiri students.

A D M I S S I O N A N D A C C O M M O D A T I O N

C H A P T E R - III

ADMISSION AND ACCOMMODATION

University Of Kashmir

Applicants for admission must normally hold an appropriate first degree with at least 2nd class standing. The condition may be relaxed for students from backward communities and schedule caste. Art graduates are not eligible for admission to higher degree in science.

University Of Jammu

Applicants for admission must normally hold an appropriate first degree (preferably with 1st and 2nd division). Art graduates are not eligible for admission to higher degrees in science subjects.

University Of Delhi

Applicants for admission must normally hold an appropriate 1st division. All degrees are open to approved grades of other Universities.

Aligarh Muslim University Aligarh

In A.M.U. the admission open to all qualified students. Students are selected for admission a candidate normally applies to the University stating the course which he wishes to study to choose from the thousands of candidates those who are to be admitted as students is an important task. Here I should say one thing that many

Kashmiri students wait for until the results of those examinations become available in August.

An out line of the A.M.U procedure for dealing with admissions is as follows.

An admission tutor who is a member of the academic staff is appointed by each department in science, engineering, law, arts, social sciences, commerce etc.etc.

Applications for admission are received by the Registrar recorded there and passed to the admission tutor concerned. Some times alone often in consultation with some of his colleagues, he arrives at the series of decisions, some provisional, some final that ultimately determine which candidates will be admitted. These decisions are based on the candidates school or college records and assesment.

The whole procedure in A.M.U. is to some extent flexible. The aim of the University is to admit as many students as possible. Now from last year the University has raised the standard of merit for admission 50% for external students and 45% for internal students.

For schedule tribes and schedule caste candidates 5% seates are reserved out of 25% seats reserved for certain catogories of candidates to be admitted by the Vice-Chancellor or at his own discretion from amongst the eligible candidates for all courses except M.B.B.S. If

suitable candidates are not available the seats shall be allotted to other candidates.

All admissions to the University shall be provisional in the first instance. Provisional admissions may be cancelled by the University not later than four months after the date of such admission if it is discovered that the candidate has made a false statement or incorrect statements or fraudulent means have been used by him.

Now the question that why Kashmiri students generally come to A.M.U. for admission and which problems they face regarding their admission and accommodation.

Causes

1. Language is the first cause which attracts the Kashmiri students for A.M.U. because the medium of instruction in Kashmir is Urdu and English and in A.M.U. also the medium of instruction is English. Therefore the Kashmiri students easily adjust themselves in the educational system of this University.

2. The second cause is that A.M.U. has got a peaceful atmosphere.

3. Thirdly the A.M.U. is less expensive in comparison to other Universities.

4. Fourthly the due to its minority character, Kashmiri prefer this University because Muslims have got certain privileges with regard to their religion, language, culture etc. etc.

5. The A.M.U. is free from the dirty politics.

6. In A.M.U. there are facilities of scholarships.

7. And lastly A.M.U. has got an impartial educational system.

Keeping all these things a questionnaire was aimed to know the views of Kashmiri students regarding their problems. I have collected data from 100 Kashmiri students of various Halls and attach boarders. In the light of the admission 30% students favoured the question No- 2 and 70% expressed their view against the question that means the majority of the students expressed that they did not face any special difficulty regarding the admission. In question No 3, the 71% students expressed their views in 'Yes' and 29% said 'No' that means the majority of students were admitted on basis of the merit. And in question No- 5 the 60% expressed their views in favour and 40% expressed their views against the question. That means the majority of the students said that Kashmiri students are not meted out with full justice regarding their admission in A.M.U. Aligarh.

TABLE OF ADMISSION IS GIVEN BELOW:-

No. Of Students	Q.No.	Yes	No
100	2	30%	70%
100	3	71%	29%
100	5	60%	40%

To question No- 1 the some students gave their answers were that they come to A.M.U. because due to poor merit they do not get admission in Kashmir University or the particular subject which they prefer is not available in Kashmir University. While others answered to this question that they come to A.M.U. because of its international fame and its high standard of educational system. To question No- 5 the majority of the Kashmiri gave their answers that the criteria of admission should be merit in general and in particular on the basis of distant state.

A C C O M M O D A T I O N

The distinguishing feature of the Aligarh Muslim University, Aligarh is its predominant-ly recidencial character. This enables the students not

only to study but also to live together, to participate in its extra-curricular activities and become a part of a co-operative community of work and service. Since most of the teachers also live in the University area, close personal touch between the senior and junior members of the University is maintained.

HALLS OF RESIDENCE:-

The Hostels are grouped together into Halls of residence, among which the following men and women students.

1. **Men Students:**

- | | |
|--------------------|------------------------|
| 1. Sir Syed Hall | 5. Mohsin-ul Mulk Hall |
| 2. Viqar Mulk Hall | 6. Ross Masood Hall |
| 3. Aftab Hall | 7. Hadi Hasan Hall |
| 4. Sulaiman Hall | 8. Mohd. Habib Hall |

2. **Women Students:**

- | | |
|-----------------|------------------------|
| 1. Abdulla Hall | 2. Sarojini Naidu Hall |
|-----------------|------------------------|

Generally each Hall comprises from four to seven Hostels. Each Hall is under the supervision of a Provost and each Hostel is under the supervision of a Warden. The Provost and the Warden is appointed from the Academic

staff. The Warden is expected to know the students individually. The Academic staff should also live in the University Campus and should achieve close and responsible contact with the students and student life.

Now the problem is that inspite of these Hostel facilities why the Kashmiri students who get admission in Aligarh Muslim University face the difficulty of accommodation. Kashmiri students generally come for LL.B. or M.A. Degree. That means that they spent these years either out side the University campus or in a room (within the University) which is populated by not less than 10 to 15 students. Hardly any student gets accommodation in any Hostel.

For this purpose the questionnaire was aimed to know the view of various Kashmiri students both attach boarders and the Hostel residents. The question No- 1 was favoured by 91% of the Kashmiri students and 9% said against the question. That means majority of the students favoured the residential character of the University. Inspite of the difficulties which they face in securing accommodation only 26% favoured the question No- 3 and 74% expressed their views against the question. That means majority of Kashmiri students were against for a separate Kashmiri Hall in this University because that will be a great

impedement in the way of free mixing with the other social strata which the primary purpose of the Hostel life. In question No- 4- 37% students said 'YES' and 63% students said 'NO'. That means the 63% of the students said that they did not faced any difficulty with other in adjusting themselves/hostel fellows because their co-operation was too encouraging to develop a quick understanding. In question No- 6, 50% students said 'YES' and 50% students said 'NO'. That means the 50% students expressed their views that they like only single seated room and 50% expressed that they like multi seated rooms. In single seated room the prospects of studing the books is evident but in multi seated rooms prospects of studying the human beings are obviously available and which is necessary for social interaction.

The table is given below:

NO.OF STUDENTS	:	Q. NO.	:	YES	:	NO
100	:	1	:	91%	:	9%
"	:	3	:	26%	:	74%
"	:	4	:	37%	:	63%
"	:	6	:	50%	:	50%

But the general view of the students is that the

Kashmiri students must be given any consideration in regard to accommodation on the basis of distant state. There is a Hostel in A.M.U. namely Kashmir House which has been build by Kashmir Government. At present the Kashmiri students get only 5% seats from that hostel. The general view is that the Kashmiri students should be given a sufficient quota from that Hostel as well as from other Hostel of the Aligarh Muslim University, Aligarh.

**LANGUAGE - EDUCATIONAL SYSTEM
AND GAMES**

LANGUAGE

What language or languages a University decides to teach is its own concern to be determined by such considerations as the fulfilment of basic educational needs, the wider interests of its students, richness and variety in the curricula and perhaps also the availability of funds and personnel. But when a language is sought to be made part of an educational system not only as a compulsory subject of study but also the medium of instruction at some or all levels for some or all courses, one needs to take a true or very serious look at the question. One needs to do so because it implies an investment of the time, energy and resources that can be of awesome proportions in any country but particularly so in the case of a populous country like India. It then becomes a matter of national policy or at least, something to be pursued in varied manners by different institutions within the framework of a national policy. It also becomes very relevant to determine what the role of the language in the life of the nation is what is expected to be accomplished through its use and what its official status is. It is only through this kind of relevance that

political decisions and educational policies which ideally should be kept apart have become related to the question of English in India.

There is general lack of understanding about such matters as the communicative roles of a language at different levels, what makes a language a 'link' language, the optimal number of 'official' languages that any nation has been known to use in fact, the role of medium of instruction and its problems, varieties of bilingualism and a host of other related questions. The folklorists attitudes of the people as well as policy makers, about these matters show up incompletely uniformed claims, pro or con, about such things as the efficiency of English versus Indian languages on the other, the developed and on developed state of some languages and the desirability of allowing a "hatching" period for them, the question of national pride, national identity and national unity associated with the selection of an official language, the case of learning a particular language as against all others etc.

The purpose here is not to discuss the question of the official language policies. However the

official language and question and the question of language in education are inextricably mixed up. A proper understanding of some of the considerations are equally relevant to both of them, because national needs have to be provided for in the educational planning for languages.

There is generally accepted feeling about which some how the supporters of Hindi are more vociferous that India as an independent nation must have one and only one of its indigenous languages as the official language of the union. This is generally argued for in the interest of the national pride, national identity and national unity. The argument is basically correct as far as national pride and national identity go but not so convincing as far as national unity is concerned, specially when there is first hand experience to the contrary. National unity is made up of a number of things of which a single common language may be one but not necessarily so. India is by no means the only example of a multilingual nation being subjected to the necessity of instituting more than one official language. Belgium, Canada, Finland and Switzerland are good examples of

nations with more than one official language. In fact India is more fortunate than the nations mentioned above where there is full equality of two official languages. India has English only as associate official language. A possible objection to English because it is not an indigenous Indian language is irrelevant because this is the language that all most all Indian agree upon specially those who for what ever reason find the second language necessary.

Arguments are also raised about standardization in language in a manner which can be very misleading. Many like Frank Anthomy try to argue that unlike English, a language like Hindi has no norms. He says "even in Hindi states today Hindi differs from area to the another". We need English today for two practical reasons: first as V.V. John puts it very directly, "We need English because we need English Books" and secondly because India happens to be a multilingual country.

Regardless of the question of the quality of English as a language, it so happens that English is extremely rich in its books which have served us in the

past and can continue to serve us for a long time in future. English is the single most important language in this regard. English at present time is unparalleled. Therefore the teaching of English at least in our educational system has to be not only compulsory but has also to be strengthened further. Besides the English also happens to be the general purpose link language of the world and our best sources of contact with the outside world. Every major University in the world teaches it either for its source language function or its link language function. There is no reason why India should decide to do away with it.

Language is the efficient media of mass communication without which we can not understand the feelings, passions, desires, pleasures, sorrows and ambitions of our co beings. Regions and frontiers originate on the basis of language, man and man discriminate on lingual problem and there would have been a curious homogeneity had birds and other than man would have got some inter-lingual set. Take the instance of a country like India, every state and every belt is approximately distincted on the basis of

language and to the extent even the inhabitants of a single belt or a State do not have a similar dialect. For instance in Kashmir the inhabitants of Sopore do have a different dialect than those of the inhabitants of Anantnag to the south of the Kashmir. Two inhabitants of different divisions can be easily distinguished, through their different dialect in Kashmir valley both speak Kashmiri likewise, Northern Indian if dropped in the mob of southern Indians, he will definitely feel himself uncomfortable, confused and can not easily survive. His position is like a bird who finds himself in the midst of human beings. No one is capable to understand his pain and strains; Every one gets exhausted and drops himself to the fate.

This example, I think exactly fits with a Kashmiri student in the hostels of A.M.U., Aligarh. The questionnaire was in this respect aimed to know the feelings of Kashmiri students in Aligarh Muslim University 70% out of 100 agreed that language is the fundamental factor which obstructs ourself adjustment here in A.M.U. However 30% of the students agreed that language is problem which obstructs ourself adjustment. Moreover the students were asked which language they prefer to be the

medium of instruction in A.M.U. Majority of the students were in favour of English.

The table of views regarding the language is given below:-

NO. OF STUDENTS	:	Q.NO.	:	YES	:	NO
	:		:		:	
100	:	2	:	70%	:	30%
	:		:		:	

Basically a Kashmiri can speak easily and fluently only Kashmiri language. His knowledge over English, Urdu or Hindi languages is weak. Approximately every Kashmiri student is entitled to have been Urdu and Persian only upto Matric and such reading to cross examination hook or by crook. He not concentrates his much over learning its complications and novelties. However English is official language of India, therefore, if a Kashmiri brother seeks the company of an Indian (who frequently speaks Urdu) he fails to understand the dialect because what his friend speaks is not read by him on the books or novels. He has been taught literary novelties and neither of Urdu nor of Hindi language. His friend in his company is master upon his language, rather his mother tongue. His tongue can

interpret every and reflect each and every posture of a situation and is having tremendous capacity of cutting jokes. His slight and current pressure upon a single word bursts the whole company into a laughter and at the same instance you are sure to observe your Kashmiri companion dumb and dead silent. His deadliness upon your joke not means its indifference towards joke but he could not understand it properly.

Language is the only meter one can quickly easily judge each others sentiments, attitudes and behaviour. This is only media which has power to bring two unknown together, Residing for two years in M.M.Hall, A.M.U. I am bold to make it known that it is only difference of language which keeps other students away from Kashmiri students. A Kashmiri student never freely talks to his fellow brothers, he only and always seeks the company of other Kashmiri speakers with whom he can express his feelings, desires and sentiments, with whom only he can cut jokes to enjoy life.

Now the other known language to a Kashmiri is English. As already practiced it, it is an official language in Kashmir. He can not speak fluently but to

the best of others he is capable on the other hand, Indians feel difficulty in speaks English as their mother tongue and in schools they have only read Hindi or Urdu. This often creates a problem for a Kashmiri student in Aligarh Muslim University.

Now the above mentioned problems need its solution. There should be a common language so that every resident in a hostel may not feel shortage of language problem. I think Hindi, Urdu and Kashmiri should be strictly forbiddin to speak English. I think may fulfi the purpose. Because English is the only media through^{which}/a Kashmiri as well as a non Kashmiri may express their feelings and desires. This language is more or less known to all and side by side, fulfill the purpose amongst the Aligarh Muslim University, Aligarh students to face the interview where the English media is necessary. This problem may be avoided I think, by introducing English as inter- Hall language.

GAMES

Games are part and parcel of education in the modern world education is considered incomplete without the physical education. As the proverb goes "A sound mind

in a sound body". A weak and diseased person is not expected to achieve much as a healthy person can. In a big University like Aligarh Muslim University, Aligarh there are various kinds of games like foot ball,, valley ball,, basket ball, kricket, hockey, Horse ridding, gammaism and weight lifting etc. The students participate in a large number to distinguish themselves in various games. The students of A.M.U., participate in different All India Universities tournaments and get a good name for the University.

But inspite of all these facilities the Kashmiri students in A.M.U. lack behind in this field also. But it does not mean that Kashmiri students do not have the talent to take part in these games. There are so many causes which check them from taking part in these games. Firstly they do not get the inconuragement from their non Kashmiri brotheren which is utmost important. Secondly they do not get appropriate chances. Thirdly afore mentioned causes are responsible for their not taking part in the games. They mainly concentrate in the studies here in A.M.U. and try to complete their degree and left for home.

The questionnaire was aimed to know the feeling of students about the games also.

BELOW IS GIVEN THE TABLE OF RESPONSES

NO. OF STUDENTS	Q. NO.	YES	NO
100	1	79%	21%
"	2	29%	71%
"	3	31%	69%
	:	:	:

To the question No- 1, 79% of the students expressed that the makers of sufficient provision for the games but inspite of all these provision students do not participate in games. However 21% students expressed in negative. To the question No- 2, 71% expressed that they do not participate in games and at the same time expressed that they like it but could not get the sufficient time due to short time of semester system. However 29% of the students expressed that they do participate in one game or the other. To (3) the question No- 3, 69% of the Kashmiri students said that they do not get sufficient chances to participate in the games.

By concluding the above discussion I should say that it is the duty of our non Kashmiri student to encourage them and provide them sufficient chances so that they may not lack behind in this field and at the same time I will like to advice to Kashmiri students that they should be very careful about the games and other physical activities unless and until they participate in physical education, their academic education is incomplete.

EDUCATIONAL SYSTEM

Education or "higher education" needs no definition. We know what it means or at least what it should mean. In a sense, all life is a process of education, depending upon ones curiosity and receptivity; its ends and can only be the improvement and extension of knowledge and its application to the life around us. There have been periods in the history of countries, beginning with some of the city states of Greece, with customary and traditional education tended to lose touch with the new aspirations and needs of life. Later, had new cultural or religious movements not begun, with their doubts and questions, the education of Europe threatened to become arid.

In our own, since the war and particularly since the independence, the question on the hand of how best to provide alternative types of secondary education, general, technical and vocational, and on the other as far as Universities are concerned, how best to extend the bounds of knowledge and research and break through the rigidity and formalism of their systems, has been occupying considerable attention. To be fair to the Universities at their worst, they were never so bad as to justify wiggames remark that "while intelligence inables a man to get on without education, education enables a man to get on without intelligence".

About the role of Universities in connection Jawaharlal Nehru said:

A University stands for humanism, for tolerance, for reason, for the adventure of ideas and for the search of truth. It stands for the onward march of the human race towards even higher objectives. If the Universities discharge their duty adequately, then it is well with the nation and the people".

In saying that "if we are to suggest one single reform in University education it should be that of the examinations" says the Dr. Radha Krishnan. No one can deny that the examinations are an exceedingly important part

of the academic process. But surely to argue that by improving them the academic process would ipso facto improve is to over simplify. Examinations list what students have learnt. But what and how they have learnt is equally important. Whether it was intended or not, the recommendation of the Ra-dha Krishnan Commission came to interpreted in this way that if some thing could be done to improve the examinations.

During the last two decades while efforts to improve the examinations have continued to be made, hardly attention has been paid to improve the quality of teaching. To take only one aspect of the problem, the rate of expansion has been so rapid that those who would have been regarded as ineligible for teaching a few years ago are not only recruited but are expected to carry the main load of teaching responsibilities.

The next few years saw considerable. American influence on Indian academic life and one of the more telling aspects of that influence was the criticism of the Indian examination system in terms of the American practice. It was argued that satisfactory results could be achieved only if Indian academics could assess their own students as was done in the U.S.A. Quite a number of

Universities switched over to what came to be called the system of internal assessment. Before long however they ran into serious difficulties. How to combine marks given in the sessionals with marks given ~~by~~ ~~the~~ external examiner? Not only that experience showed that the weaker the college the more generous it was in awarding marks to its students. Then there were the cases of victimization of students as also malpractices and some down right corruption. Speaking broadly, from the mid- fifties to the mid sixties was a period when the experiment of internal assessment was tried in something like one third to one half of the Indian Universities. It was different however in professional faculties like engineering and Medicine. It was different however in Institutions like I I T S, agricultural Universities were selected on a highly competitive basis, the quality of the staff was good and the student teacher ratio was favourable.

Now in the light of above discussion let us know some thing about the Aligarh Muslim University, Aligarh. In A.M.U. Aligarh there is also what is known as semester system. But there is a great difference between the educational system of Kashmir and A.M.U. The

The presence of semester system is one of the fundamental difference while in Kashmir we have got annual system. In Kashmir, through out the year excluding the winter vacations there are the regular classes after which the University of Kashmir conducts the annual examinations. There is no question of sessional marks. There is a large burden of the students. He has to prepare the whole course which he reads through the year. With the result the outcome is in large number of failures. Contrary to this there is the system of internal assessment in A.M.U. It is a good system provided it is made to work in its real spirit. Because in this system there is less chance of failure due^{to} carry on system. With the result the student remains in benefit. Secondly the good feature of Educational system of A.M.U. is its English medium of instruction. As already stated that a Kashmiri student feels no difficulty in a University where there is English medium of instruction.

But in spite of all this the semester system creates so many problems for a Kashmiri in initial stages. When he comes to Aligarh, first thing by which he becomes frustrated^{is} the semester system. The sessional system,

the titorial system and the examination system is quite new for him. In Aligarh Muslim University there are hardly one to two months of regular classes after which there is the semester examination. While in Kashmir a student gets three to four months duration in his home for studies due to winter vacation. This way the semester system become more examination oriented rather than education oriented. Thirdly the problem a Kashmiri student is facing here is the expenditure of studies. In Jammu & Kashmir state there is free education from 1st primary to post graduat classes, contrary to this one have to bear the large amount of money for educational purposes in Aligarh Muslim University. Though the Jammu & Kashmir Government was providing some amount of money to Kashmiri student in A.M.U. but two years ago it has stoped to do so.

When the students were asked about the educational system of A.M.U. and Kashmiri they replied as the table goes.

NO. OF STUDENTS	:	Q.NO.	:	YES	:	NO
100	:	1	:	99 %	:	1%
"	:	3	:	92 %	:	8%
"	:	4	:	22 %	:	78%
"	:	6	:	82 %	:	18%
"	:	7	:	0 %	:	0%

In question No. (1) 99% students expressed that the

presence of semester system the fundamental difference between the educational system of Kashmir and A.M.U. In question No- (3) , 92% of the students agreed that have never experienced the/semester system. In question No-(4), only 22% students expressed that the semester system create many problem for them i.e. that the majority students were of the opinion that through the semester system created problem for them in initial stages but they have now adjusted themselves with the new system. In question No-(6) the students were asked should emphasis be given on religious education or not? 82% of the students agreed that it should be apart of the syllabi to infuse a knowledge of moral and ethical values. In question No-(7) all the students expressed in negetive i.e. 100 students said that the Kashmir Government was providing no loan scholarship for their studies in Aligarh Muslim University.

Now in the light of the above discussion, I should like to say that in semester system no doubt one remains in closed touch with books but not with knowledge. It provides degree but not knowledge therefore steps should be taken to made ~~more~~ it work in its real spirit.

CLIMATE - CULTURE AND DIET

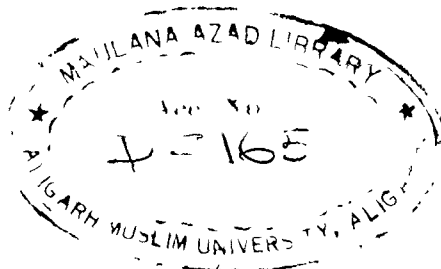
CHAPTER - V

CULTURE

So far as the concept of culture is concerned it is the product of the society sociologists think that when people started living together, society come into existence. It was logically assumed that during thousands of years in the process of development man existed in society with out culture. After the early begining of culture, the process become cyclical, with societies involving cultures, which in turn influenced the instruction between the societies.

E.B.Tylor: in his book "primitive culture" says that the "culture is that complex whole which includes knowledge , belief, art, morals, law, custom and any other capabilities and habits acquired him by /in society."

According to Ralphlinton(1955) " A society is an organised group of individuals. A culture is an organized group learned responses characteristic of particular society. The individual is a living organism capable of independent thought; feeling and action but his independence limited and all his resources profoundly modified by contact with the society and culture in which he develops."



The categories employed for the analysis of culture has been constantly changing. These changes have come about as a result of increased application of empirical methods employed for understanding social phenomena in response to the changing background of intellectuals. The changes thus introduced have been a result of emergence of a scientific world view. A scientific perspective into varieties of explanations of cultural phenomena would bring about the ever changing qualities of the categories and abstractions which from time to time lead to a conceptualization of culture.

The theories of culture that were employed by early sociologists and historians of culture showed common characteristics of being speculative with ethical purposes and a deterministic framework. Professor Arnold Tynbee and Sorokin's emphasis on these aspects of culture is evident. August Comte accepted that society is ultimately anchored in human nature yet individual is not the simplest unit of socio-cultural enquiry. Spengler in his "decline of the West" formulates an organic theory of culture and civilization. To him culture is organic entity and civilization the

dead external and monoment of the one time living culture. Thus a distinction is made between natural and historical forms of reality.

Sorokin is critical of all organic explanations and interpretations of culture which one argue on the basis of analogy between individual organism and cultural wholes. Inspite of certain differences in the approach of these writers and their methodological orientation all of them share a number of common characteristics. Besides the similarity, the uniform aspects of the theories of all the four writers include firstly speculative chanalization on the basis of a body of a historical fact, which could also have alternative explanations. Secondly search for some uniform all universal process in culture and civilization at various stages. Thus introducing an ethical bias. This however seems to be relatively more prominent in Comte, Spenglar and Sorokin and Tymbee.

Culture a term in anthropology which covers every thing from the traditional manner in which people produce, cook, eat their food the every which they plan and built their houses and arrange them on the surface of the land, the manner which men are organised in to communities,

to the moral or religious values which are found acceptable on the habitual methods by means of which satisfaction is gained in respect of the higher qualities of the mind.

While trying to trace the distribution of culture on the map it is comparatively more difficult to state whether the intangible elements of culture are identical with another, and whether one was derived from the other or not.

Leaving aside the comparatively intangible elements of culture, we find it easier and perhaps more closer to trace the course of migration or diffusion by observing the distribution of associated groups of culture traits happen to be easily identifiable and also easily equable with one another through the presence of identical, associated elements such as are not the logical consequences of a particular object or its use.

Thus the traditional manner in which food is cooked or offered with specific rituals to a community's gods or goddesses and ancestors or the method of wearing garments in every day life or on ceremonial occasions or the form and method of

manufacture or the way in which tools and implements connected with men's day to day needs can all be mapped and influences drawn of a historical nature from their distribution in space such a method has the additional advantage derived from the fact that the findings of archeology can be utilized in supplementing observation made in the present so that lines of cultural diffusion in the past can be traced even if the latter has been overlaid and partly obliterated by movements in other directions in latter times.

Yet another approach to the theory of culture is discerned in contributions of Hegel, Karl Marx and Fredric Engels. Hegel was subjective idealist whose philosophical writings considerably influenced German sociology specially that of Karl Marx which in spite of its apparent emphasis on dialectical materialism stands on wider relationship to Hegelian relationship. However Marxist theory of culture takes a different approach which Martendale calls conflict ideologies interpreting change through class conflict and cultural alienation. In all these theories major

concern had been with the problem of change as a generalized historical process. The problem of integration, compatibility and systematic adjustment with culture in response to a host of emerging factors from within and without did not constitute the major frame of reference of analysis.

The stages in the growth of the theory of culture has also coincided with advancement in the body of theories of psychology, emergence of dynamic concept of personality, reformation of the classical theory of psychoanalysis and growth of scientific tradition of study of history. The development which contributes to the growth of sociology of culture can be primarily referred to the cultural studies of its phase. The studies in culture, thus began to interact fruitfully with equivalent and consistent trends in other social sciences, adapting to them and synthesising their relevant categories. Sociology has from the last two decades been seriously grappling with the delimas mentioned above and gradually a synthesis of the two apparently and divergently sociological approaches has emerged it possible now with relatively greater certainty to take of a sociological frame of

reference. Sociology of culture would seek to analyse all there problems and processes of culture change i.e. changes in patterns of thought, themes of Art, Literature and its styles, value orientation norms of and/its evalvation, idiologies and variations which changes in social structure and cultural rold systems of the components of the growth of social structure. The sociology of culture whose scope of would include the changes in culture corresponding to those of social structure and influenced by changes in structure of culture.

The difficulty in the growth^{of}/such study in India has been perheps because of the lack of a comprehensive and workable conceptual scheme through which the divorce and streams of Indian culture could be studied in togetherness and changes there in could be analyzed in a historical prespective. In the absence of such a conceptual frame work studies have gradually remained mycrocosmic asuming a degree isolation of one unit of social reality or cultural sub-structure with the rest of the society. Unfortunately the methodological trends that developed

in sociology and cultural anthropology for historical expedient reasons became the heritage of successive generations of Indian sociologists and anthropologists. Another factor which stabilized this trend in Indian sociology was greater impact of classical functionalism of Malinowski and Radcliffe Brown over most of the Indian sociologists of new generation who conducted field studies in tribal and rural culture in society.

However these concepts have limited validity and often fail to explain the cultural facts of complex Indian civilization. Moreover without history even the dichotomy of universal and parochial may have no meaning.

The questionnaire was aimed to know the views of Kashmiri students about the culture of Kashmir and culture of Aligarh. When the students were asked whether there is any fundamental difference between the culture of Kashmir and culture of Aligarh. The majority of the respondent's expressed that the cultural gap is quite evident. To the Q. No. (2) 58% of the students expressed that the (J & K) students association reflects our culture. The association celebrates a yearly

cultural programme known as shami-Kashmir in A.M.U. which reflects the culture of Kashmir. However the other 42 % of the students expressed that only the association is not sufficient who reflects the culture of Kashmir. They suggested that there must some other body which should be purely cultural. In the question No- (3) 74 % of Kashmiri students expressed that they are not well adjusted in the culture of Aligarh Muslim University Aligarh. However 26 % said that with the passage of time they have succeed to do so. When the students were asked how they keep up with the traditions ~~some~~ of A.M.U., majority of the students said that to certain extent they keep up with these traditions.

THE TABLE OF THE RESPONSES IS GIVEN BELOW:-

NO. OF STUDENTS :	Q. NO. :	YES :	NO
100 :	2 :	58 % :	42 %
" :	3 :	74 % :	26 %
" :	5 :	49 % :	51 %
:	:	:	:

In the question No- (5), 49 % of the students expressed that the traditions of A.M.U. has become out dated. However the 51 % that means the majority of the Kashmiri students expressed that these

traditions have not become obsolete and instead they represent the unique characteristics of the University. When the students were asked about which dress they like, responses were that students from different cultures must have the freedom their own dress.

It can thus be concluded that the majority of the students expressed that they are not well adjusted in the culture of A.M.U. i.e. Aligarh. This reveals that due to cultural gap the Kashmiri students could not adjust themselves with their non-Kashmiri brethren.

C L I M A T E

The influence of climate on man and civilization:- It is generally agreed that weather and climate have both direct and indirect influences upon man and upon civilization but there is very little exact knowledge as the extent of this influence. Every one knows, however that extreme heat, specially when accompanied by humidity, makes man disinclined to physical and mental exertion that cool bracing weather stirs him to activity; that strong wind is unpleasant.

Weather and climate have an indirect influence upon man through the action of pests:- gnats, mosquitoes and other annoying insects. Still more indirect are the influences of certain climates on the prevalence of the diseases. Such as yellow fever and malaria, which are transmitted by mosquitoes. Climate also indirectly influences man also through its relation to the food supply.

Hippocrates in the fifth B.C. was probably the first writer in Western literature to express the idea that weather molds the life of man. In his treatise on Airs, waters, places he tells how the knowledge of climate ought to be used and explains the differences in climates. The idea of climatic dependence was also firmly held by the Montesquieu, even to the point of belief in the influence of climate on philosophy and religion. He points out that the people in cold climates are more vigorous than those in hot climates and that heat results in a profound disinclination to mental effort and hence produces differences in the culture, philosophy and in the observance of the religion.

In civilization and climate Huntington passes to the effect of climate upon man and advances evidence

from records of factory worker and the marks of College students to show that man is most energetic physically at the temprature of about sixty to seventy degrees in each direction. Huntington goes even further and claims that man's mental activity is greatest at the temprature of about forty degrees and that both physical and mental activity decline with the extremes of either heat or cold. He finds similar activity of animals and plants.

Now after the above discussion let us have a little knowledge about the climate of Kashmir- because here we are supposed to know the climatic problems of Kashmiri students which come in their way of adjustment in Aligarh.

C L I M A T E O F K A S H M I R

The valley of Kashmir is flat bottomed depression about ~~100~~ miles long and 50 miles wide through which the river Jhelum flows. It is behind the ranges of Himalyas and climate differs materially from plains. The surrounding hills save the valley from the cold blasts of the north and scorching winds from the south. It is indeed comprable rather to the central Europe. Srinagar is in the middle of the valley, 5,200 feet above the sea, the mean January temprature is 34 about the

same as at Berlin and considerably lower than England. The warmest month is July, not June as in most of the north with the high mean temperature 76.

In altitude it stands over 5000 feet above the sea. Consequently the climate is comparatively cool. From November to March it is so cold as to not only bracing but even rigorous. The spring is delightful and the summer is warm.

The temperature climate on the region combined with beautiful scenery, makes Kashmir a most attractive summer resort for the people of Indian region, specially the English.

Kashmir is indeed a centre for sports. According to the Arthur Neve, the climate of Kashmir is more suitable for chest cases than that of England. The American will find in Kashmir the cold of Canada. The valley seems to suitable as not merely a summer resort but a paramount home for Europeans.

The climate of Aligarh is totally different from the climate of Kashmir. The seasons of the Aligarh are as follows:- (1) From December to February it is cold weather season. (2) From March to June it is too hot weather season, specially in the month of May and June

the heat is intoleratable. (3) From mid June to mid September it is the season of rain falls. (4) From mid September to December it is the season of retreating the mansoons.

The climate is the fundamental factor which causes the mal-adjustment of the Kashmiri students in A.M.U. Aligarh. When come from the pleasant valley to hot place like Aligarh they are taken aback and are totally disgusted. Some students after getting the admission run away to Kashmir leaving their studies incomplete. Generally the Kashmiri students are attacked by the diseases like malaria and lose their health. The climate of Aligarh also badly affects studies of the students of Kashmir. In the month of May and June it is very difficult for Kashmiri students to read in their usual manner or in the way they study in Kashmir. They mainly aim to clear the papers so that they may leave for Kashmir. The Kashmiri students have to defend themselves from mosquitoes throughout the year. These mosquitoes become the main cause of malaria when contrary to this one will find these mosquitoes in Kashmir only in the month of July.

Keeping all this in view a questionnaire was aimed to know the problems of Kashmiri students which

they face due to hot climate of Aligarh. In the first question all most all the students expressed that they found a fundamental difference between the climate of Kashmir and climate of Aligarh. In the question No-(2)- 88 % of the students expressed that the climate of Aligarh had a adverse effect on their studies.

PERCENTAGE OF THE RESPONSE IS GIVEN BELOW

NO. OF STUDENTS	:	Q.NO.	:	YES	:	NO
	:		:		:	
100	:	2	:	88 %	:	12 %

In the question No- (3) the majority of the students expressed that the climate of Aligarh had a adverse effect on their health.

By concluding the topic I must say that climate is the fundamental factor which had a greater influence over the man and is activities. In other words climate influences the economic, social, political and religious aspects of a social system.

D I E T

It seems to one that diet is the main problem which creates so many problems for Kashmiri students in

adjusting themselves in A.M.U. Because a good diet is necessary for sound health and sound mind. As the proverb goes " A sound mind in a sound body". Now to speak of adjusting oneself, it becomes difficult for Kashmiri to read when he loses his health due to the poor, indifferent and malnutrition.

There is a great difference between the Kashmiri diet and Aligarhian diet. The diet of a Kashmiri is rice and vegetables which is pure and delicious and simple. But on reaching to Aligarh he is directly to face chappaties or 'Dunlops'. His health is badly effected by the beef and unhygenic food. The combination and preparation of food is also different from the Kashmiri diet. A same kind of diet is provided in the dinning halls of A.M.U. and there is no variety. A Kashmiri is also tries to keep himself away from this food which is provided by the dinning halls of the University. I think there is hardly any student who escapes from the bad effects of this food. I am bold enough to express that when I came to Aligarh I was quite hale and hearty. Now my condition here has gone from bad to worse.

Keeping all t-his in view a questionnaire was aimed to know the feeling of the Kashmiri students

about the food which is provided by the dinning halls of A.M.U.

TABLE OF THE RESPONSES IS GIVEN BELOW

NO. OF STUDENTS	Q.NO.	YES	NO
100	2	23 %	77 %
"	3	75 %	25 %
"	4	29 %	71 %
"	5	57 %	43 %

In question No- (2) the students were asked whether the food provided by the dinning halls is normal. Only 23 % agreed and 77% disagreed with the question. That means majority of the students were of the opinion that the food is not normal. The food is not sufficient in quantity as well as in quality. To question No- (3) - 75% expressed that there must be a separate Kashmiri mess. But 25 % disagreed or in other words they were not in favour of a separate Kashmiri mess to the question No- (4)- 71 % expressed that this diet is not too costly and 29 % expressed that this diet is costly. To the question No- (5) 57% expressed that the diet is hygenic and 43 % expressed that this diet is not

hygenic. There is no student from Kashmir who did not disliked the Aligerian food in one way or the other. The majority of the students was in favour of having some change.

Lastly I must conclude by saying that the only remedy of this problem is a separate Kashmiri mess just like the students of Kerala state have. But for proper arrangement there must be some control from the University administration also.

P O L I T I C A L L I F E

CHAPTER- VI

POLITICAL LIFE:

For over a century, students unrest has been one of India's most serious educational and political problems. Students agitation has caused state Government to fall and has forced the central Government to revise its language policies. Academic institutions on all levels have been disrupted and occasionally closed because of students activism. It is the purpose of this chapter to place the Indian student movement in its historical content and to focus some attention on current issues relating the student activism.

However it is important at least to mention some of the more important elements of Indian social and educational life which bear on student activism.

The Indian student does not function in a vacuum and he is very much a part of his society and subject to the pressures which are evident in the Indian society.

The Indian University has become an important political institution and the politicization of higher education has had an impact on the student community. Academic politics in many institutions involve students this contributing directly to an increase in activism. In other parts of the country, local, state or national

political issues impinge on the campus. The language agitations in Tamilnadu in 1965 and students involvement in the various election campaigns in 1968 and 1971 and 1977 testify to the impact of the political events on the campus.

The fact that the Indian student movement like similar movements in other developing countries is very similar to movements in other developing countries, is very much affected by its broader political content makes the future of the movement specially difficult to predict. For example should political instability grip the country or even part of one region a student movement with tactical sophistication could emerge and play a major role despite the absence of such movements at the present time. At present only West Bengal can claim an ideologically sophisticated and active student movement. However other movements have arisen in India, such as during the Government crisis Orissa in 1965 and in Tamilnadu on several occasions in recent years, thus indicating that there is very strong potential for student movements to arise when conditions for them are favourable. Much of India's students' indiscipline is of a sporadic and unorganized

nature, reflecting the reaction of students to their conditions and to the society at large.

In order to obtain a complete understanding of the student movement in India, it is necessary to discuss the history of Indian students movement. Several student organizations had been founded by 1900, although educational and social matters and not politics were their main pre-occupation.

The period prior to 1990 was a time of establishing higher education in India and a slow development of political consciousness among students. While the militant activism of later decades was missing, students were exposed to ideological currents from Europe and the growing political tensions within India to this ferment.

The 1920's brought both educational and political changes to India continued growth in the educational system created increasing problems for students. Gandhi's non co-operation movement of 1920 was the first major mass agitation initiated by the Congress. It was also the first political struggle that involved large number of students. The first annual All India College Student Conference

was held in Nagpur in 1920 to provide co-ordination for the growing student ~~national~~ political movement. Regional students federations were founded in the Punjab, in Bengal and in other areas. The All Bengal students association claimed a membership of twenty thousand in 1929. The Bombay presidency students federation formed in 1936 helped to bring ideological politics to the local and provincial levels.

Gandhi's civil disobedience movement of the 1930 involved students on an unprecedented scale and many of the militant activities, such as the boycotting of shops and the cutting of the telephone lines were carried out by students.

In addition to the "main stream" nationalist student movement, a number of other important trends existed within the student community. Many Muslim students previously apathetic or pro congress were influenced by Mohammad Ali Jinnah's call for a separate Muslim state on the Indian subcontinent and joined the Muslim league. All India Muslim students federation founded in 1937. This organization which had substantial support among Muslim students did not participate in the independence movement, but pressed

instead for Muslim rights. While the importance of the Muslim students groups diminished after the formation of Pakistan, the Muslim student movement helped to shape the political ideologies of whole generation of Muslim leaders.

The Hindu right wing also gained strength in part as a reaction to the Muslim separatist sentiment. The Rashtriya Swayam Sevak Sangh (RSS) founded in the late appealed to anti-Muslim and anti-Christian feeling among Hindus.

The transformation of the political student movement in India has altered the campus life. The Indian campus probably has as many student groups and organizations to day as at any time in its history but the nature of these groups has changed with decline of ideological politics. Students Unions are perhaps the most ubiquitous organizations in Indian Universities and their functions often include responsibility for cultural and social programmes. While the unions are intended to provide a link between administration and student in many cases their functioning is less than democratic, due in part, to administrative regulations. In most Universities, union representatives are elected

by the students although seldom on the basis of political views.

Student unions in number of Universities have taken on political importance. In some of the more volatile of the north Indian Universities, such as Aligarh and Banaras, student unions have spearheaded protest campaigns. Agitations undertaken by the student unions usually stem from local issues, such as University examination policies, increase in the fees, living conditions and the like, but in some cases student unions are controlled by ideological factions attempting to use the union as a base of operations against an opposition political group within or outside the University. Communists, Socialists and factions within the Congress party have not hesitated to use the student unions for their own purposes, and all the while formally decriing political interference on the campus. As general rule, however student unions have not been involved in politics and have been limited to their social and educational functions.

It is useful to distinguish between the kinds of students leadership found in Indian Universities. The respectable non-political cultural

and social student organizations are led by students from upper class families for the most part and these students can be called the "academic" leadership of the Indian student community. Students from social groups without a long tradition of education often from illiterate families have led student strikes and demonstrations. No other issue in Indian educational life has received more publicity than the problem of student indiscipline. In 1964 gives some indication of the causes for the student unrest. About one hundred strikes were stimulated by demands relating to examinations and the administration of educational institution.

States such as Maharashtra, Assam, Rajasthan, Punjab and several other states have not directly effected by the student activism, and no strong politically oriented student movements exist in them.

Other states notably West Bengal, Uttar Pradesh, Andhra Pradesh, Bihar and Tamilnadu have seen very substantial student participation in politics on various levels and several most particularly West Bengal have active and continuing student political movement. College students particularly from the Calcutta area, have been the main forces behind the Naxalite movement in the State

and many young people from Universities have become full time revolutionaries. The continuing turmoil on the campus, much of which is related to the struggles of the Naxalites against their political enemies, as well as against the Government and University authorities is an example of the importance of the student movement. Indeed without the participation of the students it is unlikely that the urban guerilla movement in West Bengal would have much support.

In 1965 student campaign against the use of Hindi as India's national language brought violence to Tamilnadu and sparked a responsive chord in the general population. The D.M.K. strongly supported the students and the 1965 agitation helped to pave the way for the party's assumption of power. Students were instrumental in the two elections in which D.M.K. has been successful and provided many of the volunteer workers for the party.

Bihar shows significant regional variation trend in student activism which is also reflected in some parts of U.P.. Bihar politics has been unstable in the recent years. The Universities became the centre

of state politics and academic institutions were used for political purposes.

In U.P. state the recurring crises at Aligarh Muslim University, Banaras Hindu University and Allahabad University are ample testimony to the power of students in internal academic crises. These three institutions have been involved in factional disputes and other struggles on the Faculty level and between elements of the academic community and the Government. Students have involved themselves in these disputes and have had an effect on the outcome. Student involvement has certainly escalated these struggles and have often used major campus disruption and even the closing of institutions for extended periods.

Now in contrast to above discussion, Kashmiri students in Aligarh Muslim University, Aligarh do not take part in the students union of A.M.U. Of course they are very much careful about the political developments in their own state. If we see back to the past we will find that majority of students who were the A.M.U. product became the Ministers and other top officials of Kashmir for example the Ex- Prime Minister of Kashmir Sheikh Mohd. Abdulla, two chief Ministers G.M.Sadiq and Syed Mir Qasim

were the product of Aligarh Muslim University. Why the student of Kashmir participate in the University politics as well as in the activities of students union in A.M.U. This is because firstly the language keeps them away from the Urdu speaking students. Secondly they are not provided a chance to express their ideas. Thirdly they do not get any encouragement from their non-Kashmiri brothers. Kashmiri students are considered some what strangers. Of course they have got a separate (J & K) students association which protects the rights of Kashmiri students and reflect the Kashmiri culture. The association acts as a link between the Kashmiri students and the University administration as well as with other non- Kashmiri students. Kashmiri students association guides the newcomers of Jammu and Kashmir. It also helps the students in case of admission and accommodation. The J & K students association celebrates a cultural day namely Sham-i-Kashmir in A.M.U. which exhibits the culture of Kashmir. In this way our non-Kashmiri brothers come across with Kashmiri culture.

For this purpose a questionnaire was aimed to know the views and feelings of Kashmiri students about their participation in the political activities of

A.M.U. or should they form a separate association of their own.

In question No- (1)- 12 % of student agreed and 88 % disagreed. That means 88 % of the students were of the opinion they have got no representation in A.M.U. students union. 12 % were of the opinion that they must not have a separate representation. In question No- (2) 24 % agreed and 76 % disagreed. That means the 76 % of the students were of the opinion that they do not participation the activities of A.M.U. e.g. (union election) and 24 % were of the opinion that we take part in the activities of A.M.U. somehow or the other. In question No- (3)- 43 % said 'Yes' and 57 % said 'No'. That majority of the students expressed that they do not want to contest/^{for}the membership of the A.M.U. students union. In question No- (4)- 75% agreed and 25% disagreed. That the majority of the students expressed that they should form a separate Kashmiri association. These were the responses of Kashmiri students.

The table of responses is given below:

NO. OF STUDENTS	:	Q. NO.	:	YES	:	NO
100	:	1	:	12 %	:	88 %
"	:	2	:	24 %	:	76 %
"	:	3	:	43 %	:	57 %
"	:	4	:	75 %	:	25 %

Lastly by concluding the topic, I should advise the Kashmiri students to take more part in educational activities rather than political activities. Their association should also exhibit academic and cultural activity rather than political activity.

C O N C L U S I O N

CHAPTER - VII

CONCLUSION

In the foregoing chapters, I have dealt with the problems of social adjustment of Kashmiri students in Aligarh Muslim University Aligarh. I have given a detailed analysis of the data collected from the field survey employing the techniques of questionnaire, schedule and interview. But it seems necessary to give here a gist of the detailed account given in the report for a glance on the facts and conclusions in the shortest possible one.

The changes eminent, inevitable and indispensable. Everything undergoes transformation during course of its existence. Human society, like wise, is subject to perpetual change and therefore had faced many radical changes before reaching to its present stage. This transformation of our society from the primitive stage into the model one is not an outcome of sudden upheaval. It rather took nearly seven thousand years in its evolution, while the life of humanity is estimated to be of one million years and of the elementary form of life to be of one billion years and while the universe and solar system came into existence 29 billion years ago and four and a half billion years ago respectively. Thus

the transformation and changes took place and are taking place gradually face by face.

The ideas, beliefs, attitudes and values also go through gradual changes. In spite of the stiff resistance by the obscurantists, prophets of doom or the vested interests in the status quo, the wheel of change goes on moving. The changes keep on taking place as a result of inventions, innovations, diffusion etc.

The Indian society consists of different communities which is regarded as a traditional one, is also going through continuous changes. But the pace of change is undoubtedly slow.

I employed the questionnaire technique since it was cheaper and better for the literate respondents. But later on have to shift the interview and schedule methods due to the difficulties and inherent risks in this technique, such as unnecessary delay in the return of the questionnaires, distortion and concealment of the facts as well as the risk of the no return, etc. The interview and schedule also carry difficulties. They are costlier methods out of the distortion and concealment of the fact has the least possibility due to the presence

of the field worker himself provided he records the replies objectively. The common difficulties are the avoiding tactics of the interviewees, the frequent visits and salutations to the respondents.

However I collected the data adopting these techniques from the sample of hundred Kashmiri students of Aligarh Muslim University Aligarh to give un biased reporting.

Our hypothesis that if a student favoured the admission system based on merit and disfavoured the accommodation system, educational system language etc. could not be supported by the data collected for his study. The responses revealed that the majority of the students or respondents favoured the educational system the same member disagreed the admission system. Similarly some students on the one hand disfavoured the accommodation system or residential character of the A.M.U. On the other hand they favoured the educational system of A.M.U. These unexpected results showed that these had no bearing on the hypothesis.

There may be several reasons as why respondents showed the result as they did. First of all the students having experience of three to four years in the University

Are knowing about the University affairs than those who were new-comers in the University. A newcomer feels an entire change between what they have got in Kashmir and in A.M.U.

One major problem which has so far not been mentioned is the fact that the respondents may have given biased answers to the questions because the questionnaire was not an completely anonymous. Few students most of the students would not answer as truthfully as they should because did not want to say that they are against the traditions of Aligarh Muslim University, Aligarh.

So such were the mechanized problems with which I was faced. In view of all these it is quite possible that the answers to the questions may not be unbiased. And could be a possible explanation to the unexpected results.

**DEPARTMENT OF SOCIOLOGY
ALIGARH MUSLIM UNIVERSITY**

TOPIC:-

**THE PROBLEMS OF SOCIAL ADJUSTMENT OF KASHMIRI
STUDENTS IN ALIGARH MUSLIM UNIVERSITY, ALIGARH.**

I Admission:

1. Why you have opted for Aligarh Muslim University

2. Did you face any special difficulty in securing admission ? _____
3. Had you been admitted on the basis of merit? _____
4. What kind of difference have you felt in the criteria of admission between Kashmir University and A.M.U.? _____
5. Do you think that Kashmiri students are met out full justice regarding their admission in A.M.U. _____
6. In your opinion what should be the criteria of admission in this University for Kashmiri students? Should they be given any priority on the basis of distant state? _____

II Accommodation

1. Do you like the residential character of the A.M.U. ? _____
2. Do you like to reside in the hostel or out side?

3. Do you like to have a separate Kashmir Hall in this University? _____

4. Do you face any difficulty in adjusting yourself with your hostel fellows? _____
5. How have you secured your hostel accommodation? _____
6. Do you like to be in a single seated room or multi seated one ? _____

III Language

1. In which language can you express your ideas better _____
2. Does language obstacle your self adjustment here? _____
3. Which language according to your opinion should be the medium of instruction in this University? _____

IV Climate

1. What kind of difference do you feel between the climate of Kashmir and Aligarh ? _____
2. Does difference of climate creates any adverse effect on your studies ? _____
3. Does climate of Aligarh suit your health? _____

V Diet

1. Is there any difference between the diet you have in Kashmir and the diet you have in Aligarh? _____
2. Do you think that the diet provided by the dining halls is normal ? _____
3. Do you like to have a separate Kashmiri mess? _____

4. Is this diet too costly? _____
5. Is this diet hygienic ? _____

VI Culture

1. Is there any fundamental difference between the Kashmiri culture and culture of Aligarh? _____
2. Do you have any association or cultural organization in A.M.U. which reflects your culture ? _____
3. Are you well-adjusted in this culture of A.M.U. _____
4. How do you keep with the traditions of Aligarh Muslim University? _____
5. Have these traditions become obsolete (~~but~~ dated)?

6. Do you like University uniform (Black Sheerwani and white trousers) or western dress or your own? _____

VII Educational System

1. Do you find difference between the educational system of Kashmir and A.M.U.? _____
2. Have you ever experienced the semester system in Kashmir ? _____
3. Is semester system of examination more useful than the old system ? _____
4. Does semester system create any difficulty for you ? _____
5. In your opinion which language should be the medium of instruction ? _____
6. Do you think that emphasis should be given on religious education or not ? _____

7. Is Kashmir Govt. providing any scholarship for your studies at A.M.U.? _____

VIII Games

1. Does A.M.U. make sufficient provision for games? _____
2. Do you participate in games at A.M.U.? _____
3. Do you get sufficient chances of participating in games ? _____

IX Political life

1. Have you got any representation in the A.M.U. students Union ? _____
2. Do you participate in the activities of A.M.U. (election etc.) _____
3. Are you wishing to contest for membership of A.M.U. Students Union ? _____
4. Kashmiri students should form a separate association of their own or not ? _____

A P P E N D I X-- II

BIBLIOGRAPHY

1. G.A.Lundberg, Social Research, New York Longmans Green and Company 1953.
2. Education and Sociology by Emile Durkhiem. forwarded by Talcott Parson's 1956. The Free Press, New York. Collier Macmillan Limited, London.
3. Basic Principles of Student teaching by Adams Dickey 1956. American Book Company, New York.
4. Administration of a University by Robert Aitken 1966. University of London Press Limited.
5. Meaning of University by Walter Raleigh 1911 at the Clarendon Press 1911.
6. Education its ends and means by Ali Yavar Jung, Governor of Maharashtra 1976 National Book Bureau New Delhi.
7. Culture and Sociology in India by N.K. Bose 1967 Asia Publishing House New York.
8. The higher learning in India by Amrik Singh, Philip G.Altbach 1974 Vikas Publishing House Pvt. Ltd., Delhi - Bombay.
9. Sociology of Culture in India by T.K.N.UNNITHAN, Indra Deva, Yogendra Singh 1965. Printice - Hall Of India Pvt. Ltd., New Delhi 1965.

10. University in an Urban environment by Abercrombie
Nicholes.
11. University in Revolt by Friedam Robert.
12. University student by Boltan Charles D. and
Kammeyer, Kneth C.W.
13. University teaching in Transition by Layton
David.
14. Aligarh Muslim University Aligarh prospects 1976 -
1977.